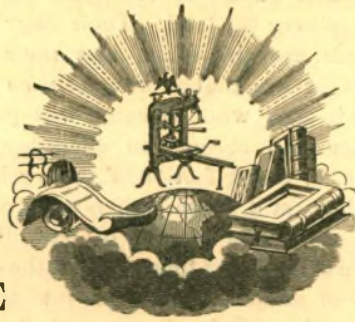


LIGHT IN THE WEST.



"LET THERE

BE LIGHT."

VOL. VI.

ST. LOUIS, MO., WEEKLY—SATURDAY, JULY 31, 1886.

NO. 17.

NOTICE.

In accordance with the request of its many friends "Light in the West" is now changed from a Semi monthly to a

WEEKLY

publication. The advance subscription price will not be changed until September first.

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Free and open discussion is invited on all questions which tend to advance truth and right. Writers will be held responsible for their theories. Names must always be attached to communications as a guarantee of good faith, but may be withheld by request.

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SAMUEL ARCHER,

Editorial & Business Manager,

314 Chestnut St., St. Louis, Mo.

Doing right gives power and happiness in this world and in the next.

Pure Christianity would teach of a spiritual life in heaven where the soul of man will expand in goodness with undisturbed happiness in the presence of its Creator, and that the natural life here should harmonize with that end, in purpose and in action.

Pure Spiritualism would teach that the present should be a pure life of charitable purpose and work to the end that the enjoyment of the continued life beyond the grave should be enhanced and the individual spiritual growth in the presence of the All Father promoted.

Query: What's the difference?

The purpose and work of Spiritualism is to spiritualize our natures. Whatever

then has a tendency to enlighten the understanding, to elevate the knowledge, to increase the wisdom, to soften the disposition, to strengthen and lift the love and purity of the soul to a higher comprehension of its Being, is not only in harmony with it, but is actually a part of this grand work. They who profess belief in this philosophy and do not experience growth in these principles are deceiving themselves and perhaps others, or are simply dead branches in the way of its progress.

SPIRITUALISM will never drive one to insanity; but *Phenomenalism* may. Do not get wild by bounding about from peak to peak of its lofty heights, but come down to *yourself* as a little child and learn the first principles. Go to work to earn bread by honest labor. Correct bad habits, not all in one day; but one a day, to begin with, will do. Curb the appetite down to plain, digestible, nutritious food, and not too much of it. Wash, not only the hands and part of the face, but the whole body, from the crown of the head to the sole of the feet, clean, frequently. This will aid in keeping the mind pure and helps to make us agreeable to our friends. Do not gloat so much about that wonderful home "over there" but do something every day to make the place now occupied more pleasant to self and others; thereby one may become fit to go up higher. By doing these things as we should, we will become able to grasp and comprehend great spiritual truths and that too without any danger of "going crazy" over them or of committing suicide about it.

CURIOUS INCONSISTENCY.

The Scriptures are filled to overflowing with accounts of spirit apparitions, and spirit communications to man; showing, that under proper conditions intercourse could always be had, even when it is supposed man was much less intelli-

gent than now. But while the Christians themselves believe all that is stated in the Bible to be true, when Spiritualists begin to claim the same opportunities and the same reasons for intercourse now, as then, they fly into a fit of derision; they deny everything of the kind, and say that 'the door is closed'; that 'we have all the inspiration we will ever have, and *all we need*'—when, in point of fact, we need another book to explain those we have.

Blind orthodoxy and superstition cover the minds of church-members like a pall. Reason on that subject is dethroned, and common sense, which should govern in all things, is ignored; God's beneficent laws, as exhibited through nature, are warped and misconstrued so as to make God a tyrant, instead of a loving Father.

All religions are based on a belief in another existence, in a spirit world, a life beyond, and while some believe in "Nirvana," or absorption of the finite into the infinite, the Christian believes and teaches, individuality in the world of spirits; and not only that, but a belief in ministering angels, coming back to earth to help the sick and suffering.

All this the Spiritualist believes, and he offers to prove it, not only from the sayings and doings of Jesus, which are the ground-work of the Christian belief, but by ocular demonstration as well, that our friends *do come back* as ministering angels, and speak and confer with us. But because they manifest themselves through some humble and uneducated person, or a little child, instead of coming in accordance with some established rule or priestly regulation of the Church, Christians will not receive them,—entirely forgetting the character and illiterate status of the early Christians!

An advanced Spiritualist might talk by the hour with some creed-bound Christian on general principles in spirituality, and they will agree very well, even to

spirits or angels coming back to earth as ministering spirits; and many Christians will admit that they *feel the presence* of their loved ones. But if a Spiritualist happens to suggest that by going to a medium, (as he would to a telegraph office), he might *hear* from them, he flies into a rage at once.

The only way we can account for such conduct is, that bigotry and prejudice have kept them away from seeing for themselves convincing demonstrations in the quiet of some family circle, or from some perfectly reliable medium. How little the bigoted church members know of what is going on all around them in the spiritual realms, and just because their porcupine quills are so set, that many of the more sensitive Spiritualists will not approach them, nor take the risk of being hooted at, nor insulted, by blind bigotry.

All this, too, in the nineteenth century when it is claimed that liberty of conscience and action is guaranteed to all. But who shall release the mind from bondage; the laws of the land cannot do that. Only the persistent effort of the spirit and the spiritually minded, throwing in the seeds of truth, watering and tending them, in season and out of season, can bring them up out of these hell-fire dogmas.

But they will go on, side by side, until they throw off this "mortal coil." Then the Spiritualist finds himself awake to the light; while the Christian is blinded and tied down with dogmas, formulated in the dark ages, when God was supposed to have all the passions of hate and vindictiveness common to the worst of men. But when science and reason take the place of bigotry and superstition, man will cease to live on the "vapors of a dungeon," and come out into the perfect day.

ARE THEY ALL LOST?

If all the different religions, and religious opinions, that have and do still exist, could be counted, they would be found almost innumerable, and many very many of these inculcate the belief, that outside of their particular belief or dogma there is no salvation, and all who do not believe as they do are destined to a burning hell for all eternity. And to secure devotees and victims to this most damnable belief, every means has been resorted to; even to hunting down with blood hounds, and with fire and sword, all who dared assert any other belief.

And while in this, the nineteenth century, the tiger has to hide his claws, still

the *animus* is the same, and all that is wanting is the power, to cause again the fire and sword of religious bigotry to sweep over the land. Their dogmas and creeds are the same, and their secret thoughts are, that a "*heretic has no right to live.*" And while burning will probably never again become an everyday occurrence, by either faction of these misguided zealots, still these beliefs are a constant menace to the doctrine of "the Brotherhood of man; and they prevent the cementing of nations and people into one common affiliation for the good of all.

The "glad tidings of great joy," at the birth of Jesus, the babe of Bethlehem, the "prince of peace," have been turned into wailings and slaughter, and a pretext for dragging men and women from the caves and rocks, to torture and burn them at the stake.

And where does the authority for all this come from? Supposedly, from the Bible,—from the precepts and example of the lowly Jesus, which have been warped by priestcraft and prelates seeking power, who have forged the chains of slavery upon the soul by the fires of hell, until they have eaten into the very marrow and have crowded and driven out all that was great, good, noble and aspiring in their victims. Oh, that man would think, and not lie down in the mire and dirt of superstition, and cease to slander God, by attributing to Him characteristics that could belong only to a demon.

Let us rise above the dogmas and beliefs that originated in and belong to the dark ages, when man in his ignorance saw in the thunderstorm that refreshed and revived the earth, nothing but the "wrath of God," calling for victims to be laid upon the altar of superstitious fear. Dogmas and superstition have been the Moloch of the race,—swallowing up their peace of mind, and causing them to go about with heads cast down, with sorrowful countenances all their lives—and all to pamper, fatten and sustain a lot of blind zealots, who claimed to be the servants of God; but who were really tyrants of humanity.

Let us clear away the rubbish that has accumulated these many centuries from the brains of fanatics, and let us have a religion that will go hand in hand with reason, science and love for humanity. Then will we have a "new heaven and a new earth," and truth and science will go hand in hand for the elevation of man. There will be nothing to fear here or hereafter; for the destiny of man is fixed by

the Great Eternal Cause, and all that man has to do is to live up to his highest light and unfoldment, and all will be well.

For Light in the West.

THE FAILURE OF PRISON REFORM.

BY MARY L. MCGINDLEY.

A system of religion that tends to cultivate the generous and merciful elements of our nature will, as civilization advances, be accepted by the humane and progressive.

The Christian Church, Protestant, Catholic and Greek, has been peculiarly unfortunate in securing the development of the charitable attributes of the people. The unmerciful religious dogmas which they have inculcated have obscured and deadened the emotions and impulses of humanity: they have taught systems of religious ethics that are singularly free from charity and mercy.

This has resulted from the harsh and revengeful qualities that they imputed to the Creator; fixing their standard of right in accordance with that measure of cruelty and malignity that they conceived was meted out by Deity to His children. The truth of this proposition will appear upon a slight investigation. Calvinists have always been severe and inconsiderate in the administration of law; while the Latin and Greek churches have in all ages of their existence cultivated intolerance, oppression, and the cruel elements of human nature. This is seen in the inhuman tyranny exhibited by Russia,—the banishment of her intelligent and liberty loving citizens to the cold and desolate regions of Siberia, as well as in the immuring of so many thousands in dark and solitary dungeons; while the Latin church has, from its earliest history, displayed a power of oppression unparalleled in the history of the world. These religious obstacles have rendered the progress of the development of charitable and humane principles slow and difficult.

The philanthropist must contend constantly with the severe and unfeeling dogmas of the creeds. The motto, "An eye for an eye, and a tooth for a tooth," is too firmly imbedded in the teachings of the Church to be supplanted by a noble and generous sentiment, which contemplates the weaknesses, frailties, temptations, and the misfortunes of the race. What are denominated the vicious and criminal classes are cast out by the Church as evil and unworthy of its consideration. They are incarcerated in jails and penitentiaries, with a disgraceful stigma upon them, and

when released from imprisonment are the victims of every kind of ostracism.

The parents and families of such persons are sunk to the lowest social scale, and are generally left destitute; they are also left by us to pine and suffer with wounded pride and broken hearts, in poverty and obscurity. When the father is incarcerated in prison, his support for his family is cut off, and his little children are left helpless, to tread with weary feet the path of sorrow and shame; while the wealthy worshippers of the lowly Nazarene travel in splendor to cathedrals, where they can rejoice together that they are more righteous than their brother. It is safe to assume that the great bulk of what is denominated our criminal classes, are mere creatures of circumstances; badly organized, imperfectly trained and surrounded by temptations. And because of their defective organization they attract to themselves the gross and undeveloped spirits, the evil tendencies of which are apparent. Our penitentiaries and other penal institutions have wholly failed to exert any perceptible reformation; but on the contrary, drag the victims of crime lower and lower in the social scale.

From the incarceration of the prisoner until his final discharge, his self-respect is undermined; his morals are degraded; his manly spirit dwarfed, and his hope for future happiness and prosperity destroyed. The degradation of his position overwhelms him, and the sorrow and anguish that gnaws at his heartstrings, on account of those who have his filial affections, render his condition pitiable indeed.

In addition to this he is the absolute slave of a cruel taskmaster, from whom he often receives upon a slight pretext, beatings and maltreatment. The public conscience he knows is oblivious to his fate, and he well understands the mockery of the religious services administered to him by the well fed and well paid, canting chaplain.

In addition to this, we may well consider the cruel fate of the thousands of innocent persons who are often for years confined in prisons through false evidence or on ill founded suspicion. They are afforded no reparation on the establishment of their innocence, but are left to travel life's rugged road with often broken constitutions and the stigma of disgrace branded upon them and their families. We may well ask where are the fruits of those prison reform associations which are controlled in all cases by the clergy. The answer is

clear and certain, that their pretended efforts in this direction have proved worthless; for, notwithstanding mankind has made greater advances in all departments of intellectual pursuits during the last forty years than for eighteen-hundred years prior thereto, the poor, unfortunate prisoner is treated even worse than during the middle ages. He is robbed of every attribute of manhood, and rendered a wreck in all, and even more than the thought implies. The clergy have for centuries dictated our criminal codes and shaped the management of our penal institutions; and it is evident they have not reformed a criminal, nor lessened the commission of crime; and what is called christian civilization has proved a failure in this regard.

Spiritualism has demonstrated that our treatment of the criminal classes does not conform to either reason or justice; but, on the contrary, is in direct opposition to the laws of nature and to that duty we owe our fellow man. Instead of treating the criminal as an imperfectly organized being, and seeking to ascertain proper remedies for his improvement, we add to his moral deformity by inflicting such punishment as sinks him lower, and lower in the social scale. We do not approach him as a friend and make an effort to impress him with our desire for his future welfare and elevation, nor do we lend a helping hand to his afflicted family, or seek out and properly train his worse than fatherless children.

We rob his family of the fruits of his labor allowing him no portion of his wages by which he can even bestow a token of remembrance and affection to those nearest and dearest to him.

The limits of this article prevent even a brief reference to the statistics of that immense army of prisoners and relatives who, from year to year, by reason of our imperfect law and government, are borne down the turgid and baneful stream of sorrow, vice and degradation. If a panoramic view of the awful spectacle that our prison creates could be presented before the eyes of the world, the exhibition would be overpoweringly terrible.

Can we doubt that one portion of the mission of the angel world is to reform the method which prevails in dealing with the offenders of our laws, to the end that adequate provision shall be afforded for the reformation and elevation of all classes of wrong doers, and for the proper protection of their families; for the removal of the disgrace that results from their impris-

onment, and for the humane and brotherly treatment which is in harmony with the 'fatherhood of God, and the brotherhood of man.'

A LETTER.

DEAR BRO. ARCHER: I wish to endorse V. C. Taylor's article in your issue of this week. I have in my limited reading of Spiritualistic literature seen enough and too much of the frothings of mediumistic individuals who have been "forced by their wonderful guides" to write books. The class of books criticised by brother Taylor are worthless, and the poor man who buys one feels that he is grossly swindled. In fifty-two numbers of the *LIGHT IN THE WEST* more can be found that is entertaining and instructive than can be found in all these "wonderful books" with a string of chapter headings as long as your arm. When I see one it reminds me of the wonderful (?) book of Mormon, the manuscript of which I have been permitted to cast my sinful eyes on, it being the property of an estimable old gentleman in this city. I have an idea the book criticised by brother Taylor was received about like Joe. Smith received the Book of Mormon.

It is a pity that the authors of such have means sufficient to get their vagaries in type. The money would be a thousand times better spent in distributing one, two, three or ten cent pamphlets setting forth the fundamental principles of the Harmonial philosophy and exhibiting facts on which the philosophy is based.

Fraternally, JIM. G. ANDERSON.

—I see in the earth life those who expect to pass on without using their power for good. To omit doing this is to hide the talent given them by the highest Power. To omit this is to pass by on the other side. To omit this is to hide the light under a bushel. At the end they will find they have kept their lamps untrimmed, and have neglected opportunities for good which were given to prepare themselves for the future life. The people will find they shall receive ten fold the good they bestow, and the power will increase with every effort they make to benefit their fellow mortal. If they meet obstacles let them call on their spirit guides for help, or on the overruling Power; this will bring to their aid the needed assistance to further their good desires.—*Teachings from the Spirit Side of Life.*

Inspirational.

COMMUNICATIONS FROM Y. E. S.

April 11th, 1885.—The subject for consideration to-night is caused by the sad entrance, lately experienced, into spirit life, which has been brought to the notice of the medium:—

It is always painful to dwell on such subjects, but could the unhappiness which these miserable thoughts are enduring be depicted, the recital would surely deter others from continuing in a career of selfish indulgence, which must eventually lead to the misery of bitter, bitter reflections and memories, mortification and shame. No longer any concealment. Every thought bared, thankful would they be could they only hide themselves; but their very nature forbids it. Gladly would they accept annihilation; but that is proved to be only a fancy of mortals, who do not understand their future destiny,—never realizing that no link in the chain can be destroyed. Nor is there any missing link to those who study the origin and progress of man, from the embryotic state through the different stages of life till the dropping of the body and unfolding of the spiritual powers in the true life. And here each reaps the harvest he has sown, good deeds, or bad, or good mixed with bad; each naturally gravitates to the sphere for which he has prepared himself. Like attracts like here, as on earth. Hitherto we have spoken only of the bad; but how many shades of character must be studied! Some knowing themselves to be industrious, honest and careful, are satisfied and examine themselves no farther. How many homes are made unhappy by display of ill temper, by jealousies, by foolish pride, always punishing itself by fancied insults or slights. Let it be considered the happiness of a home consists in attention to trifles, each one of little importance, yet irritating or soothing, as the case may be. To live in harmony temper must be controlled, and a due regard be paid to each individual in the society of the family; and this consideration for others must be extended to all with whom they come in contact. Those who seek to follow this line of life, are preparing for a happy future, where all is harmony, for all is love.

From an individual spirit:

I feel it my duty to endeavor to describe the sufferings which as an individual I endured, in consequence of a misspent life. The one object which possessed me was

self-indulgence: it was in my power to command the services of many who eagerly tried to gratify every wish. The change called death removed me from all these selfish indulgences, and what was I? A miserable, degraded being, lower, more filthy, than many a half starved beggar. The shame, the disgust, the hatred to every thing pure,—where could I look for relief? There was none for me. Sometimes I regretted my selfishness; then I was overwhelmed with shame and mortification. If I sought for society, creatures of my own stamp were around me in misery and darkness. Teachers came and tried to help us; but they could not cleanse our filthy thoughts, nor till the foolish pride was conquered and humility began its work was there any chance for relief. And it is humility which, while it makes us more and more sensible of the heinousness of our lives thereby increasing our sorrows, our regrets, makes us hope that these miseries will be the means of cleansing and purifying. But the suffering cannot be imagined, much less described. I can only add, let your lives be spent in endeavors to benefit your fellow creatures, and you will be spared the agony of a guilty conscience. LORA SUNDERLAND.

August 24th, 1884.—The thoughts will endeavor to correct the misapprehension of spiritual writings:—

The idea that spirits work for a living in an earthly sense is erroneous. We work by utilizing the forces of nature to produce any effect we wish. In the lower spheres there are those who are most happy while laboring with the hands, but the electric power which all possess, harmonizing with the elements they use, renders their work easy, and can never be called toil.

Concerning our wants, they are spiritual and spontaneously supplied. There are some, who, having had superior talents, continue the practice of them here. They study the forces of nature which are imperceptible to man while on earth, and learn to use them so as to produce whatever they desire. Architects will produce buildings for any purpose; temples splendid beyond description; theatres, lyceums, resplendent with beauty, permanent and grand; and speakers from higher spheres throw a flow of ideas into our very being, elevating and delighting us. Painters, too, produce more sublime scenery than they could imagine in earth life,—their homes are like gems of art. Sculptors find delight in realizing their lovely, noble and glor-

ious conceptions. Musicians give forth strains of sweetest melody, and in concert often thrill their hearers as they listen to the combined effect of soul stirring or subduing harmonies. Add to this the voices of multitudes who join in the glorious choruses, giving vent to the fullness of gratitude and love to our Heavenly Father.

All employments here tend to increase the happiness of all, and there is none that gives more pleasure, or is of more lasting benefit, than that of instructing those who need assistance to raise themselves out of the mistakes and prejudices acquired in the journey of earth life. It requires an army of teachers to meet the constant influx of mistake,—degraded spirits just entering the spiritual realms with false misgivings, or totally ignorant. Let all cultivate their native talents, especially those which add to the happiness of others; for such gifts will be more fully developed, when entering on the duties of spirit life.

July 20th, 1884.—On the controlling power guiding mediums:—

The control of a medium is generally of a temperament similar to the subject, consequently opinions given in trance frequently coincide with the ideas of the medium when in a normal state. Each individual in a circle, should exercise his own reason: we do not ask for blind assent. The risen spirits become convinced of the truths they teach by the use of their reasoning powers, which in this state are much stronger, much clearer, than while in the mortal frame, when the understanding is befogged with the many false notions, instilled into the mind as the ideas take form. Instead of inculcating the lessons of goodness which nature teaches, the young minds are warped to receive the dogmas of theology, reasoning on such subjects being considered dangerous.

But while we advocate the use of reason, we would warn man against the pride which reason alone so often produces. There are many subjects man's reason cannot fathom. Of what avail is his reason in contemplating the surroundings of spirit life, and there are mysteries in nature beyond man's comprehension—the thoughtful mind will never fail to find objects for study and observation, and as true knowledge is gained, the mind expands to perceive the immensity of the field opening before the mental view; the acquirements of earthly knowledge are found to be so

limited that humanity takes the place of pride, and the instruction offered by spirit friends who may be considered relations, are gladly received. The communion of spirits in the circle is a great pleasure to the disembodied, as well as to those in the mortal frame. The continued life is realized,—the risen can still hold converse with their loved ones. With what thankfulness should mankind receive such a boon granted by our Heavenly Father to those who will receive it.

COMMUNICATION PUBLISHED BY JUSTITIA.

Oct. 25th, 1868.—MY CHILD: You shall know more in time about the birth of Christ. We will give you lessons on the Bible, which you will give to the world. You must grow in knowledge and wisdom. We are instructing you daily all you can bear. You do not realize what the spirits are doing for you—we do not leave you a moment at a time, and we sometimes think we are developing you too fast for your strength; but, my child, you shall be rewarded for all this,—God will bless you for your willingness to work for us. * * * * We are preparing for this work this winter, to commence labor for God's children. We know when the time will be full, and we also know that men must carry out their evil works.

The devil has now commenced his * work in earnest. He has plenty of emissaries at work for him and his head center is in the city of New York, whose wealth and crime have become a stench; whose immoral pollution has spread its breath of poison over the land, till it has diseased the political body of the nation. There will soon be produced a crisis of this deadly disease, which has sown its seeds of corruption in the heart of the Republic, where it now lies festering and rotting to the very core. When this great evil begins to break out and send its stench of rottenness over the land, you will see humanity begin to snuff out their nostrils, and the cry will go up to heaven: wails of sorrow will reach the ear of God, and He will send His angels back to earth to fire the hearts of His children. Then will the rulers understand what is meant (by the language) "to provoke the anger of God."

The spirit world knows the minds of the people, and the works of the rulers.

* The foregoing prophecy has special reference to the Tweed ring, which at the time this message was written, was in the height of its power. How completely this prediction was verified history has already recorded. JUSTITIA.

We know their wicked plans which they are preparing to enslave the children of this world and we also know that the masses are honest in their intentions if they only could understand; but they are kept in ignorance and are blinded by the political leaders of corrupt parties.

Now, the spirit world is at work for the interests of the human family and we have found mediums to help carry out our plans. * * * * *

Oct. 26, '68.—* * * It won't take long to open the eyes of men who have the interest of humanity at heart, to see what the ungodly ones are about, they will pass laws in that House (Albany Legislature) that would leave a curse on humanity for generations to come if the hand of God did not stop them. They think that they can carry out plans which will enrich a few corporate bodies, and elevate a few of the leaders to high office and power, and they cannot see anything that will prevent them from doing so, because they will buy up all the talented speakers and writers whom they stand in fear of. But they may lay all their plans, and be permitted to carry them through the Legislature the coming sessions, and after they have succeeded to their heart's content and riot in their filth and rottenness, and grow drunk on the blood of human sacrifice, which they will pour on the altar of Moloch—then will God show them the handwriting on the wall. They cannot realize that God holds a power within His keeping which will demolish their works in a short space of time, and send ruin and destruction in their ranks. Now we shall let them work for a time and will destroy in one year what it has taken Moloch to accomplish in the last twenty-five.

COMMUNICATION FROM MRS. S. E. CALDWELL.

July 21st, 1886.—Spiritualism, as it appears to the spirit world is largely on the increase. Man, in the mortal, is grasping the truths that pertain to spirit in a ratio that is leading him up heights he is scarcely aware of. We, who are observing from our standpoint can see the rapid advance making, and are watching and working in accordance with it, and can see the heights to which man can be lifted by spirit aid. If man would yield himself more to the influence of spirit his growth would be astonishingly rapid, but he is so clogged by things of time and sense as to greatly retard his advancement.

The time is near at hand, however, when many eyes will be opened that are now in

darkness: the light from the spirit world is penetrating all parts of the globe, heathen, as well as civilized, and soon it will be no new thing for brother, in spirit, to stand face to face with brother in form, and carry on familiar converse as they were wont to do before the change came to the one now in the spirit world, which is so near you, as to be almost tangibly touched.

The time is coming when man will no longer marvel at things that now seem supernatural; he will know that they are the result of natural law, which is the machinery for all of God's works that now seem so mysterious.

In conclusion, let me say, be diligent in watching the signs of the times, for they are pregnant with events that will try men's souls. J. F. W.

SIGNS OF THE TIMES.

COMMUNICATIONS FROM THE ST. LOUIS SPIRITUAL UNION, JULY 24, 1886.

Part First.

The appended extracts, from the columns of our great religious daily, the *St. Louis Globe Democrat*, some Sundays ago, plainly reveal facts which refuse to be hushed up any longer, and have finally forced themselves upon the reluctant attention of the more candid and honest of the clergy in such a manner, that their existence can no longer be ignored, sneered at, and ridiculed, as unworthy the attention of good sensible people; nor can they be stamped out by denunciation or ostracism, or, if possible, by such persecution as the law will permit.

These facts and conditions have silently and steadily developed themselves by the law of universal progression, in spite of every thing said and done to prevent their taking root, growing, expanding and bearing plentiful fruit.

The clergy now find themselves face to face with the formidable and mystic power, which overthrows one after another their supposed impregnable strongholds and bulwarks of doctrines and dogmas, as the wind scatters straw and stubble.

This irresistible force is "The Spirit of Progressive Truth," overturning error and ignorance with a pitiless disregard of their imaginary sacredness on account of their antiquity and hallowed traditions. It dispels them as light does darkness, and as the sunbeams of morning dry up the mists and fogs of night. It compels at last, open recognition and respectful consideration of the more logical, as well as the most

obstinate; as something too grand and mighty for the control of their puny weakness. It flings their pet ideas of sanctity of office, the sacredness of temples, churches and cathedrals with their gaudy glitter and appointments, garments, shrines and altars, like chaff before the wind. It drags the so-called holy institutions, sacraments, rituals, and ceremonies out under the blazing light of free scrutiny, and reveals them as mummeries, requiring a dedicated, ordained priesthood, set apart from the rest of mankind, presumably to the exclusive service of God, but really to domineer over their minds and souls, holding them in the bondage of blind and willful ignorance, bigotry and superstition.

And now the people begin to arouse themselves from this fatal lethargy, and shake off the indolent drowsiness and stupid indifference which held them in subjection. They start from the hideous terrors of theological nightmares, devils, hell fires, eternal punishment, infant damnation, undying, ever—gnawing worms and endless miseries. They begin to feel the chains fall, the cords loosen, which bound them body and soul, and with this a corresponding desire for liberty of thought, speech and conscience; and find that the Judean reformer uttered a glorious prophecy when he spoke the words: "The truth shall make you free indeed."

The iron grasp of ecclesiastical tyranny, clerical arrogance and pharisaical self-righteousness upon the great masses of humanity is forced to relinquish its hold. Their power to condemn all without mercy that is not calculated to increase their influence over their fellow men, or what helps them to escape from it, is now become a subject for sport and derision. Their struggles, denunciations, pleadings, or abuse prove futile and useless against this all pervading and permeating potency, this omnipotent energy, this transcendent brightness revealing in its universal illumination both the evils of the age, and their remedies for the future, the needs of mankind as well as the ways and means of attaining them. All opposition is vain and foolish; it is like gnawing a file, or shaking a fist at the sun. Wise in their own conceit, they cannot discern the signs of the times. Like another generation before them described by the humble Nazarene, they seek to stem the incoming tide which is sure to rise around, above, and beyond them, burying them and their cherished idols in the deep ocean of obli-

vion,—the grave into which Truth sinks all errors, mistakes and falsehoods. And this flood is sure to overwhelm all, sooner or later, who do not observe the injunction: 'Come ye out from among them and be separate, lest ye partake of their condemnation.'

In this discourse we attack obsolete institutions, worn out and useless forms of thought that have passed their time of usefulness, going into decay and corruption. They are only the debris and rubbish, the prostrate fragments, and crumbling ruins of once stately and imposing structures—the remnants of cults long departed, among which, the poor benighted minds still holding to the thin skirts of old orthodoxy, wander like shadows and phantoms, seeking comfort in the skeletons lying about; wanting rest and finding none; hungering and thirsting for soul nourishment, but famishing like the wanderer in a dreary desert, while the grinding wheels of time and progress demolish one hiding place—one sheltering retreat after another, and drive them out of the darkness they love so well, into the light of the 'new day,' which they hate and fear—the light of the 'Divine Revelation,' now pouring its beams upon humanity; the living truth of everlasting life.

(To be Continued.)

[By request we reprint the following item and article referred to in the above, which appeared in the *Globe Democrat* of different dates.—ED.]

A Clergyman. Don't put my name in the paper, but you may say that a clergyman, who has been twenty years in the pulpit, is greatly astonished at the growth of modern Spiritualism, not only in this country, but throughout the world at the present time. It is spreading in the Churches, as well as outside of them. Its converts used to be entirely from the infidel and atheist classes—so much so that Spiritualism itself was ranked—and rightly so—as a species of infidelity. But now, vast numbers of people who commune with Catholic and Protestant Churches are believers in spiritual manifestations, and would rather give up their Christianity than abandon their Spiritualism. The Catholic Church made a strong fight against Spiritualism, but it is unable to beat it down. Some of the most intelligent Catholics here and elsewhere are among the most ardent Spiritualists. I cannot say how they reconcile the one belief with the other, but they manage to do it—at least they hold to their Catholic faith openly and to their Spiritualistic faith secretly. And so with Methodists, Presbyterians, Baptists and Episcopalians. There is no Christian denomination to-day a part of whose membership is not tinged with Spiritualism.

THE READJUSTMENT OF CHRISTIAN BELIEFS.

The most important topic discussed in the recent Congress of Churches at Cleveland was that of the necessity for a restatement of Chris-

tian beliefs. That such a necessity exists, the assembled clergymen generally admitted; and this fact must be regarded as a significant and hopeful one, in spite of the wide differences of opinion expressed as to the form which the restatement should take. It is a gain for religion when such a large and able body of its teachers makes acknowledgement that the prevailing creeds are all more or less outworn, and that something more logical and in closer harmony with the progress of civilization is required to maintain the influence and proper usefulness of the Church in the world. There are certain fundamental verities of Christian belief, of course, which are adapted to all times and all conditions—which are not to be disputed on any account, and which do not need modification in any particular; but in addition to these few fixed and simple truths there are many doctrines and definitions involved in the different systems of theology which are properly subject to revision and amendment, for the promotion of sound knowledge and the vindication of a faith that should be equal to all emergencies.

As illustrated by Dr. Parker, of Hartford, "the appearance of the Merrimac in Hampton Roads demonstrated the necessity of some new sort of war ship, and the Monitor came next day to answer that necessity." Just so is it in the work of Christianity. New forms of attack are constantly being devised by its enemies; new kinds of temptation are being persistently developed; new sources of confusion and discouragement are being daily detected. The old weapons will not answer in these cases. They demand agencies of an improved and more effective pattern. Every new Merrimac must have its Monitor. Methods that were successful in times past can not now be relied upon, and it is folly to cling to them simply because they have been familiarized and consecrated by long usage. A fallacy once fairly exposed is entitled to no respect on the mere ground that it is venerable and that many good and wise men in their day have believed in it. When we discover mistakes in our politics, our science, our philosophy, we abandon them, and by so doing are profited and not injured. The same rule should be applied in our religion. There is nothing to be gained by holding fast to religious beliefs that are at variance with the plain facts and teaching of intellectual research and discovery. Nor is it at all necessary to adopt such a course.

The cause of Christianity has nothing to fear from the growth of thought in any direction. Its danger lies in refusing to accept the valid results of such development because they conflict with certain theological dogmas and traditions which were serviceable in their time, perhaps, but which have ceased to be so because the conditions have been changed. For instance, as declared by Dr. Curry, of New York, the once popular notions respecting the resurrection of the dead and the character of the future life which most of the creeds teach have ceased to command the assent of intelligent believers. To continue preaching such notions, or to retain them in the theological system of the day, when man can not be expected to indorse them without denying the conclusion of logical and sensible personal judgment, is manifestly unwise and unprofitable. These and similar ideas have come down to us from ages in which the human mind was far more cramped and darkened than it is

in our time. They were true then, in a sense, because they were the best that the world knew; but that is no reason why they should be perpetuated now that they are seen to be erroneous and inadequate. Dr. John Owen said of Newton's discoveries that they were "against evident testimonials of Scripture;" but in fact, as pointed out by Dr. Parker, they were only against traditional interpretations of Scripture, and the beliefs which had been woven with those interpretations had to be entangled from them, which was done without any detriment to Christianity.

There is not only a plain necessity for a readjustment of creeds to meet the new educational, social and industrial exigencies of the age, but there is also an urgent call for increased devotion to those vital sentiments of Christianity which are always and everywhere the same, and which can not be safely disregarded on any account. After all, what the world probably most needs to-day, as suggested by Dr. Glazebrook, of New Jersey, is loving-hearted Christian men and women—a baptism of faith in good deeds and in that large idea of salvation which strives to create "a kingdom of righteousness on earth," in distinction from that narrow notion of "rescuing some souls from the world's utter shipwreck." It is too much to say, perhaps, as contended by Dr. Tyler, of New York, that the time has come for discarding all the creeds, and going back beyond Calvin, beyond Luther, beyond Rome, to the original doctrines of Jesus and standing by them exclusively; but it is certainly true that the Church ought to proclaim and exemplify those doctrines in a more distinct and practical form, whatever may become of the creeds. The world has too much theology, and not enough religion. Christianity can be sincere and potent only by keeping itself in sympathy with all that pertains to the development of thought, the progress of civilization and the promotion of human welfare and happiness. When its beliefs prevent it from exercising such sympathy, or cause it to wear a strange and unkindly aspect toward questions and interests of present importance, they should be torn up and cast away. The multitudes who are engaged in the fierce modern struggle for existence want something more in the way of religious comfort and instruction than the continually reiterated assurance that the Savior came here and suffered and died simply that they might have heaven after leaving this world. As Mr. Jarrett observes, "they want to get a little of that heaven here, if they can;" or, as Sam Jones aptly puts it, they prefer "a little more sweet now and now instead of so much sweet by and by"—and the Church comes short of its opportunity and its obligation in so far as it fails for any cause to meet this reasonable and anxious demand.

HER SPHERE.

Her life from childhood had been desolate,
With every warm and loving impulse chilled
By harsh, unloving rule: a bitter fate
For such a small, frail thing, so gentle willed.

She seemed a being from another race
In that stern household with its tyrant head;
So grudgingly she held her bitter place,
And took his brutal blows with daily bread.

And thus she grew to loveless womanhood,
Silent, and self-contained, and passion pure;

Apart from all, on lonely heights she stood,
With but the Spartan courage to endure.

She sometimes wondered if the God who made
The human race framed her of different clay,
So many burdens seemed upon her laid—
So many cruel thorns sprang in her way,

Love passed her by. She was not fair of face,
And such a sad, appealing wistfulness
Looked from her eyes, that every fleeting grace
Of form or feature borrowed its distress.

She had a rich, deep nature, vibrant, keen
To feel and to enjoy: a kindly word
Could stir the heart beneath her quiet mien,
And set it trembling like a captive bird.

Love passed her by. And year by year she poured
From her pent heart its hidden sweetness out
Upon the world, giving from its full hoard
The strength that hedged some crooked path about.

Thro' darkened ways where wail, and blight, and sin
Blotted out God's fair sunshine overhead,
She toiled with unsoiled garments, bringing in
Her toil worn hands her scanty dole of bread.

All children loved her, but her pity leaned
Most tenderly to little ones that grieved
For mother care and kisses; so she screened
Them on the breast of mother love bereaved.

Love passed her by. Sometimes her wistful eyes
Turned longingly to where the sounds of mirth
And music floated out in melodies
That left an echo on her cheerless hearth.

She had a poet's heart, an artist's eye
For all things beautiful, though set apart
To tread a narrow sphere; and wondered why
Her drudgery could not solace her hurt heart.

She loved all nature: song of birds, and bloom,
The drowsy hum of bees, the shining strands,
The whispering pines, the forest's purple gloom,
The sun-kissed clover in the meadow lands.

And as she dreamed the burden seemed to slip
From her young shoulders, 'till the harsh recall
To labor: then, she'd say with grieving lip,
"I'm just a little tired—that is all."

And slower grew her step; her mournful eyes
Caught a new radiance from some far off sphere:
And faint sweet whispers mingled with her sighs,
And peace ineffable enfolded her.

For ministering angels led her feet
So faltering and world weary: loving arms
Reached out in shelter tender and complete,
And gentle voices soothed her vague alarms.

"Fear not beloved, you cannot understand
How sweet submission, patient sacrifice
Have paved a golden pathway to the land
Whose matchless splendors veiled from mortal eyes

"The faithful shall behold. Your narrow life
Has yet found scope for gentle kindly deeds;
Through all the bitterness of daily strife
Your hands have ministered to human needs.

"Nothing is lost: each minute particle
That ages gather from the rolling sands,
Welded by unseen forces, still may swell
To rocks of refuge in lone, weary lands.

"Nothing at last. The tear of sympathy,
The cheering word, the soul's earnest desire
To help and strengthen,—these, beloved, shall be
The jewels in a crown of living fire.

"For all that your sad heart has lost or missed,
For all that made your young life desolate,
For pleading prayers of patient lips unkindled,
Our loving Father, God, will compensate."

Thus angels led her through the darkened maze
And brought sweet solace for her silent pain:
They set before her feet Love's beacon rays,
And smoothed the tangled threads of life again.

And when the summer waned, and Autumn leaves
Drifted down softly on her tired breast,—
Where still the whippoorwill in sadness grieves—
They brought her home to God's eternal rest.

WILL 1886 BE A YEAR OF DOOM?

London Globe: Somebody has unearthed an old prophecy for the year 1886 of a decidedly uncomfortable nature. It appears that in the church of Oberemmel, near the City of Treveri in Germany, there is a stone tablet some centuries old, in which is cut the prophetic verse—in prose it may be rendered: "When Mark shall bring us Easter, and Anthony shall sing praises at Pentecost, and John shall swing the censor at the feast of Corpus Domini, then shall the whole earth resound with weepings and wailings." Now it so happens that next year Easter falls on St. Mark's day, Pentecost on that of St. Anthony of Padua, and the Corpus Domini comes on St. John the Baptist's day, June 24. Here, then, are the first condition of the prophecy fulfilled, so that now, believers in prophecies and anxious-minded persons generally have only to sit down and think of everything disagreeable that can possibly happen to this poor old planet and the dwellers thereon between January and December, 1886. And really if the cyclones, and earthquakes, and epidemics, and "wars and rumors of war" of the years 1882-3-4-5 are to be eclipsed, the prospect is not an agreeable one.

It would be pleasant to believe that Victor Hugo's picture of the twentieth century will be realized: "In the twentieth century," he declares, "war will be dead, the scaffold will be dead, royalty will be dead, and *dogmas* will be dead; but man will live. For all there will be but one country, that country the whole earth; for all there will be but one hope, that hope the whole heaven. All hail, then, to the noble twentieth century, which shall own our children, and which our children shall inherit!"

"Are you a marrying man?" was asked of a somber-looking gentleman at a recent uptown reception. "Yes, sir," was the prompt reply. "I'm a clergyman."

Sam Jones: A man said to me the other night: "Jones, I wouldn't have missed your sermon for \$10," and yet, when the plate was passed around that man put in a copper cent.

THE LONG AGO. *

Oh! A wonderful stream is the river of Time,
As it runs through the realms of tears,
With a faultless rhythm and a musical rhyme,
A broader sweep, and a surge sublime,
And blends with the ocean of years.

How the winters are drifting, like flakes of snow,
And the summers like buds between,
And the year in the sheaf—so they come and they go
On the river's breast, with its ebb and flow,
As it glides in the shadow and sheen.

There's a magical Isle up the river Time,
Where the softest of airs are playing;
There's a cloudless sky, and a tropical clime,
And a song as sweet as a vesper chime,
And the June with the roses are staying.

And the name of this Isle is the Long Ago,
And we bury our treasures there;
There are brows of beauty, and bosoms of snow—
There are heaps of dust, but we loved them so;
There are trinkets and tresses of hair.

There are fragments of songs that nobody sings,
And a part of an infant's prayer;
There's a lute unswept, and a harp without strings,
There are broken vows, and pieces of rings,
And the garments she used to wear.

There are hands that are waved when the fairy shore
By mirage is lifted in air;
And we sometimes hear through the turbulent roar,
Sweet voices we heard in the days gone before,
When the wind down the river is fair.

Oh! remembered for aye be the blessed isle,
All the day of Life 'till night—
When the evening comes with its beautiful smile,
And our eyes are closing to slumber awhile
May that greenwood of the soul be in sight.

* MR. EDITOR: Enclosed please find a poem, which is so spiritual, that I send it to you, hoping that you may find room for it in the LIGHT. The hand that penned it was laid "under the daisies," long, long ago —J. W. DENNIS.

WHY I BECAME A SPIRITUALIST.

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CHAPTER X.

For the purpose of showing that the spiritual gates are "ajar," not only to all who are seeking truth, but to all who are giving out truth, as they see it, from both sides of the gateway called death, I will give an account of a seance at which I was present, not long ago, where the evening was principally given up to Indian controls, probably because the medium was greatly depleted in magnetism, caused by having been entranced by highly developed spirits, often for more than two hours at a time, and partly from the extremely warm weather than prevailing.

The regular Indian control, "Silver Bow," came and said he was told to speak the invocation, and that he would do the best he could; that he was afraid of the big words, but that while he could not always speak them, he felt and understood their meaning.

The invocation was supposed to be dictated by an Italian savant, who is at the head of the circle, on the spirit side, for the benefit of these meetings. As nearly

as can be repeated, it was as follows:—

"O thou infinite soul, that governs the universe; we would come into Thy presence as children of one common Father, looking to Thee for life and light to our souls. We thank Thee for the light Thou showerest upon thy creature man. May he open the windows of his soul to the light, and let it stream in, in effulgence and glory; may the darkness and superstition of past ages flee away, and may all barriers of race, creeds, or of dogmas be broken down; may man stand forth as the embodiment of all that is noble, generous, just, and good. May the Christ principle, in all its purity, freed from all that has been thrown around it by superstition or designing men, be the principle that shall hereafter govern man. We ask all in the name of *truth*, which is eternal. Amen."

In a few moments when "Silver Bow" seemed to get out from the inspiring influence that uttered the prayer, he said:

"Did I speakum right?"

"Oh, yes" we answered, "we understood it all."

"Bigum white chief talkum that. Me no understand em big words, but me feel em in my spirit; feel bigum good."

He then said there was another Indian chief named Cheumbehoe, who wanted to talk, but he, (Silver Bow,) would have to talk for him, as he "could not talk em white chief talkem (language)."

He said Cheumbehoe lived long ago, and was a spirit when the Revolution took place, which resulted in the Declaration of Independence, that set this country free from the old. He said there were a large number of wise and far seeing spirits from many lands, that took a deep interest in the independence of this country; as they saw that this could be made the "cradle of liberty," not only of the body, but of the spirit, and that they saw even then, that the pure truth from the spirit side would be poured out here, and spread over all lands.

Cheumbehoe said he was asked by some of those wise and ancient spirits, if he would help with his magnetism to strengthen some of the nervous and weak ones, in the form, to sign the Declaration of Independence, and he did stand by the side of more than one and poured his magnetism on them, while they were signing, what some of them thought might be their "death warrant." He said that he had long ceased to look upon his white brother as the enemy of his race. He had long learned, that the Great Spirit looks upon

all alike and while He has given his white brother many advantages, he has also many disadvantages to contend with. His civilization is not *all a blessing*. What of it is good will be retained, but what is dross will be washed away. That the Great Spirit, our Father, has made ample provision for all His children over there. The red man can have his happy hunting grounds unmolested, purified from the desire to take life, and awakened to a higher sense of the goodness and love of the Great Spirit to all His children.

He said, "I love the white man, and would like to see his mind as free to receive the truth as do the Indians, who see the Great Spirit, in the forest, in the rippling brook, in the pale moon and in the stars, and not, as many now believe him to be, 'angry with them.' "When I look at the waving corn, the fruits and vines, the growing grapes and the living forests, I can not see where my white brother finds an angry Great Spirit, only in his imagination, —in his own heart. If he would look up, and not down; do right, and not wrong, he would cease to see an angry spirit in the clouds, that gives rain for all, and sunshine for all."

After Cheumbehoe left Silver Bow said: "Cheumbehoe, bigum chief, much white blankum, me likum, talkum, goodum. Now 'nother Indian chief want come talkum you."

"All right, let him come; we will be glad to hear from him."

Silver Bow said: Me have 'terpret for 'em; he no speakum your talkum (language).

"Big chief speakum you now. When he first come pappoose, near bigum waterfall, they call em 'Leaping Water.' He say, he used take many big scalp, thought big chief should have plenty scalp. Used hang 'round waist, and dance with em; but now no like look at em. Great Spirit tell him in the spirit forests, that Indian and white man all the same, all belong to him, and only bad Indian or white man kill. Now I no like look scalp, but when I look, they no go way, I try forget em, and think ne got em, but, they part of me. I try shake em off. Me feel, Oh, so solly. Me feel sick; big white spirit bringum me to you."

I said to him: "If you are sorry, that is all you can do. When you took scalps you thought you were doing right; you lived up to your highest light at the time. I think you will feel better when you leave here."

He said: "I will go back to happy

hunting ground, and pray Great Spirit to forgive me; and I will come back, and bring back for you big rich magnetism, and throw it on you like the big spray from the water-fall.

"I once hated white man, but now I love him, and will do all I can to helpem. I learn big much since I come happy hunting ground; everything here speak of Great Spirit. We hearem speak by what you call impression. We hear him in the winds and in the waves, in the tree tops, in the brooks, and see him in the stars and in everything that lives and moves. Great Spirit, big great, everywhere. Feel em, see em in everything; feel em inside, bigum, good. I love Great Spirit, love white man, love everything Great Spirit made. Now me go."

So that it would seem, there is a heaven for every one in accordance with their development; showing the love and tender care of our heavenly Father, in providing a home in the spirit world for what may seem to us the most ignorant, the most undeveloped of His children. But it must not be forgotten, that the Indian has lived a natural, if not an intellectual, life, and that much of what we have learned intellectually, while it may have developed and brought up the intellectual powers, may yet have degraded the moral or spiritual man.

And while in time, in the natural or spiritual world, the spirit thus demoralized may, and will, throw off the moral and spiritual degradation, and when the intellectual faculties are given the right direction, then these faculties that were stultified by wrong incentives will shine out, like the morning sun; so that nothing is really lost, all will be changed and overruled for good, to those who *aspire* to do right. Hence the scales would seem to be evenly balanced by the loving Father of all. For while the Indian is climbing the steep of knowledge by the law of experience *in his own way*; seemingly behind his white brother, the white man has taken on much that is erroneous, much that is injurious to him, not only here but in spirit life, and that, but too often, retards his growth there, through his prejudices, that have become almost a part of himself.

Jesus said: "In my Father's house are many mansions. If it were not so, I would have told you," and we can all see the truth and justice of his statement, for there is such an infinite variety of mind that will go over there unchanged, for the

time, at least, that if there were not many mansions, suited to the condition of mind and development of the human family, it would be no heaven to most of them.

Not that this condition of things is arranged to suit the exclusive tastes of those who think they are holier, or better than others, but God's plan of infinite variety, infinite development, must be kept up.

The eternal round, the eternal development, of everything that is must go on, and though the orthodox and Catholic faiths do teach it, the time will never come when all will think alike, or act alike. It is no part of the plan of the eternal mind.

Infinite variety is marked on every thing, and if humanity would just think of it for a moment, they would see that any other state of things would bring about stagnation and decay. Looking at a vast structure in its incipency, the casual observer will see nothing but a disintegrated mass, but the architect sees and knows the final result, and can well put up with the sneers, or scoffs, of the passers by. And so with the all wise Creator, He sees the end from the beginning, and while man may condemn the pyramid of human souls being built, because some are low, and some high, still they are needed in the vast structure of humanity being reared by a beneficent God, and every one will find his place, and there will be nothing wanted to complete it.

Man is but piping the shell of his spiritual being, and many are not yet cognizant of its existence, or the part they are to play in it, nor was it necessary they should know *all* the will or purposes of God to man. He has builded better for for them than they know; and when they come to comprehend what the infinite Father has in store for them,—when they are capable of comprehending it, they will cease to think of him, or attribute to him, the attributes of a demon as now, and will then sing anthems of praise to him with the whole heart and not, as now, with the mouth alone.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

Ah, we are in safe hands; we have more to fear from ourselves than from God,—our waywardness, our breaking the laws that were designed for our benefit, and that of the whole human family, causes us many a pang, and inharmony, which is hell within us. "Cease to do evil, and

learn to do well," is a problem that should be written in every school room, in every counting room, in every household.

Open wide the door of your heart to all humanity; condemn not the poor unfortunate, that is "down in the depths." He is to be pitied more than blamed. He is a sick brother, try to lift him up, at least, do not throw a stone at him, or place a stumbling block in his way. "A cup of cold water to one of the least of these my brethern," will bring its reward.

(To be Continued.)

Washington, D. C.

B. O. J.

For Light in the West

MATERIALISM.

BY ELMINA D. SLENKER.

Not being "spiritually minded," or having "faith" in what seems unreasonable, I must protest against Materialism as being more *negative* than any other ism is.

All isms negate their opposites. Spiritism negates every belief that does not coincide with its own. No one belief can negate more than another does. There are two sides to every question: whoever accepts one must negate the other. Hence, it is all wrong to call Materialists negationists, as they have no more right to the name than the Spiritualists have. It is like the Campbellite church claiming to be "THE Christian Church," when every other sect of Christians have precisely the same right to the name.

Nor are Materialists, as a class, any more "pessimistic" than other people—but rather the reverse. They believe this world is all, and, hence, try to make the most and the best of it. They have no "original sin" to lament over; no hell to fear; no wrathful, angry God to stand in tribulation before, and no raging devil to dread. All they have to do is to seek happiness; to live for what is highest and best here and now; and hence they are usually optimistic as a class,—though, of course owing to heredity and false training there are exceptions; just as there are to most rules.

The Materialist does NOT say, "there is nothing but death in the universe." There could be no death if there was no life. So life and must be equal: all that dies must first live, and all that lives must surely die. Death is just as natural as life.

It is true enough that WHEN—

"Fate, relenting, lets the flower revive,"

WE may hope to revive from death also. But thus far we have in history no account of a flower ever reviving after it died.

Pull up a flower, a plant, and boil or burn it, and all the powers of the universe can not make it "revive." Cut a man's head off and you end the man for all eternity. When the flower revives, THEN look for the man to do so, and NOT TILL THEN.

There is plenty of evidence of "actual retrogression in nature"—I will give one instance of it now, and more some other time :—

There is a small plant-animal, or animal-plant, called the sea squirt. It is an ascephalon—a mollusk without a head. It comes from its egg looking like a tad pole larve, and seems at first to have a back bone—thus appearing to be a degenerate specimen of some higher form of existence. It has a nerve system and a breathing sac or throat. Finally, it fastens itself to a stone, or a shell, by its suckers; its tail disappears, and so does its back-bone and nerve-cord, and it becomes only a little sac. The skin becomes tough and leathery, the eye disappears, and it is now more plant than animal. Once it swam in the water,—played, sported, ate and thought,—now it is only a bag-plant.

Nature is full of devolution as well as evolution. Nations progress, reach their zenith, then go down to decay: so do worlds, suns and stars. All that is of form or matter shall not be. Only matter with its powers and potencies is eternal.

For Light in the West.

WHICH ONE.

BY WARREN CHASE.

In my unhappy childhood I had one advantage over many more favorably situated children, in not having any sectarian or Christian training, or catechizing. As I was not considered worth raising, and not having a chance to learn to read till fourteen years old, I developed some little mental and intellectual power of thought and reflection before I had religious aspirations, or thought of inquiring after any life beyond this world.

When I began to look up the evidences of a life after death, I heard many ridiculous stories from preachers, and other Christians, or what seemed to me ridiculous, and does yet. Next I began to look up the creeds and history of the many churches, each of which claimed to point out the true and only road to happiness after death.

I found the Catholic church the oldest and largest, and by far the most popular and populous; but it had a terrible record of tyranny, cruelty, persecution and de-

pravity, mixed with some recent charities to the orphans it could get to train into its belief and doctrines. I also found it had collected, controlled, altered and sorted the early Scriptures on which it, and all other, creeds, to the number of over three hundred were founded, and that it had destroyed many, and had tried to destroy many more, that escaped, and are presented in the apocraphal script of the New Testament. I also found that even to this day it based its future life upon the resurrection of the *body*, and prayed for the *repose* of the souls till that event should occur, at the end of this world—a time which an angel was to declare should be no longer. I found it had many such ridiculous absurdities, on which it rested its future hopes and fears, and very little that even common sense could accept, and I rejected it.

Slandering this old rut of what seemed to me to be corruption, absurdity and an imposition on the credulity of ignorant and innocent people, I turned to the by it denounced heretics, the Protestant sects, and there I found, with perhaps the exception of Unitarians, a part of the absurd and ridiculous assertions accepted by each as a basis for its creed,—nearly all accepting the resurrection of the body, a general judgment, and final end of all earthly things, including time, which could not end.

I found no sect, except the one mentioned above, that had not grown out of the Catholic as branches grow out of a tree; they historically had born the same kind of fruit in persecutions, tyranny, selfishness and corruption, each as it reached a condition and gained the power to do so.

I read Hume's history of England, in which he described the terrible record of Catholic rule in that country; then I read Cobbett's history of the Reformation, and his *Legacy to Persons*, in which I found that the daughter of the Catholic church,—the *Catholic Episcopal Church*,—had been equally cruel and corrupt, if not even worse. I read how Calvin, escaping from the fire and faggots of Rome, sanctioned the burning of Servitus for differing with him as he did with the mother church. I could not see much improvement in his doctrine over the Catholic,—nor, in fact, in any, even of the still later ones, which claim to have found out the true meaning of the Word of God; and to have built up a true church on it. Not even Swedenborg, who took the spirit world in and founded it in his church on the Bible, had

much advantage over the old mother of sects and frauds: so I turned away from them all, and have stayed away.

Later in life, when all beyond this life was dark, and on which none of the churches could throw a ray of light, there came to me, from an unexpected source,—through Mesmerism,—a ray of light from the other shore, of which the Church could give me not even a rational glimpse. Soon another window opened, through A. J. Davis; then another, through the Fox family, and the raps. Since that a thousand windows have been opened to the starry world above, until it has become as real to me as this. And yet, not a ray of light has reached me through any christian church, or through Christianity. I have no use for the Bible, as it gave me no light on this subject. It is the source of the three hundred creeds, none of which correspond with what we get from the spirit world. I have no use for Christ, as he has done nothing for me, and given me no light on any subject where I need it. I have no use for tobacco, or alcohol, or profanity, or prayers, and have no praise for any God that wants praise.

SPIRITUALISM.

BY MRS. S. E. CALDWELL.

CHAPTER IV.

St. Paul's injunction, "Let every soul be subject unto the higher powers," was never more clearly understood than it is at the present day by the many who yield themselves as instruments to the combined powers of the invisible world, for working reforms, and for effecting the release of the enslaved to dogmas that cramp the soul's expansion and wither the efforts for advancement, by making the conditions of man's salvation so hard that he stops at the threshold, saying, "It is of no use;" for he has been told that "no matter how closely your walk may correspond to the requirements of the sermon on the Mount, no matter if you are strict to follow the injunction, 'Do unto others as you would have others do unto you;'—if you are a 'peacemaker;' if you strive to be 'pure in heart giving alms not to be seen of men,' " that after all, you may "come short of the glory of God."

Such self-elected authorities arrogate to themselves the exclusive favor of God, and can see, in the accidents of nature, the vengeance of an offended deity, or the love and overruling power of the same. A steamboat or railway disaster, if it happen on Sunday, where the shrieks of the wounded and dying are heard, calling forth the sympathy of every human heart, is to them proof that they (the victims) were wicked above others, and that a "long suffering God," in a fit of "righteous anger," had hurled them from the earth.

Should a storm arise, overwhelming in its destructive power an assembly the congregated in a "house of God," burying many in its ruins, instantly the same eyes can see in it the *love* of our Heavenly Father, proving by the same scriptures from which he obtains the authority of "vengeance," that whom the "Lord loveth he chasteneth," comforting the surviving friends of those who perished, by making them believe that they could only be saved by suffering; that a "merciful God," seeing their sinful affections, had determined for their good to remove the objects that stood between them and their salvation. Therefore, husbands must be torn from wives, wives from husbands, and children from parents, while the bereaved feel that they have been hardly dealt with, and scarcely thank God for the distinction, as heaven, as pictured by these would-be-consolers, is no heaven to them, without their loved ones. What mother would accept of such a condition were she allowed her choice? What husband can see happiness in an eternal separation from the wife of his bosom, or of his children! "Nay, rather let me perish with them," would be his exclamation, as "heaven is to me, only where they dwell;" that God, to save him, should destroy them, brings no comfort to his lacerated heart.

God is falsified in such teaching, as much as He is when man undertakes to pronounce a fiat in His name against his brother man, sealing his doom, shutting him out forever from his Father's favor, and sending him empty away. Look abroad upon the vastness of the world, upon the millions now upon it, and the millions yet unborn, and tell, ye authorities, what God desires to do with them. Will he call upon man for advice? Will he change his mind in answer to prayer, after having "fore-ordained" some to "eternal life," and some to destruction?

The great brain of humanity is to-day calling for more satisfying light than the churches have yet afforded, and this cry will not cease from out the land till this want is satisfied: therefore, God has declared that all (through whom it is transmitted) shall make it known; that they shall proclaim to all the earth that truth has arisen, stripped of the veil that has enshrouded it for centuries; that the dead do *not* lie in their graves till the "last trump shall sound," awaiting a "general judgment"—that fearful day of the Lord,—when he shall say to the wicked, "depart from me into everlasting fire, prepared for the devil and his angels" but, that they enter into a conscious existence as soon as the body is untenanted, the *law of fitness* then assigns them their place, which they see and accept.

The time is fast approaching when *no* man shall make another tremble with threats of God's vengeance; no man, or men, shall speak for him without the warrant of his messengers, who will fill the mouths of the chosen, for that purpose; the misled will be enlightened, and their feet set upon a sure foundation,

under which no "lake of fire" is burning, and where no "angry Jehovah" is dooming them to stand forward. God is *love*—God is *love*—his laws are *immutable*, his love supreme, every child of earth is an inheritor of his love and of his wisdom, all have an equal claim upon him. He has "*no chosen people*," all are to be saved. In the roll of time man will see his requirements, and seek to obtain them.

God is willing that all should come, and places no bar between himself and man, a free agent here, a free agent there. Of the thousands of returning spirits none have ever yet spoken of an angry Judge meeting them face to face, none have ever expressed any fears of an everlasting doom to eternal misery; to the contrary, all say they are unwilling to return to earth again, unwilling to take upon them the inharmonies of earth life, the sickness and sorrows incident thereto; that their chance for progress there is much greater than it would be here, and that there they found awaiting them, all that they had earned in this life. Such is one of God's laws, we cannot grasp more than our due, neither do we get less; a fair compensation is inevitable. The scale of justice shows no favor, nor are we disposed to claim that which we have no right to. All know that obedience to moral law brings a sure reward, disobedience, the opposite. We are born *under the law*, *live under it*, and *die under it*.

Who ever thinks, for a moment, that prayer to the Almighty will avert death to him? There is an instinctive feeling implanted in every breast that here is not the abiding place of sentient beings, that a change must take place, and none would fear it were they not educated to look upon God as a revengful being, waiting for the pleasure of dooming them, in accordance with that feeling, to everlasting punishment, though they cannot imagine what they have done to merit it, and almost wish that death was an "eternal sleep," that they might escape the frown of an "angry God" and the "endless torment." What a libel upon the creator of universes, the great and eternal Jehovah, to deal with souls of his own creating as a child would deal with toys, that it in infantile anger crushes, just because it is angry! Let such teaching cease, and men will no longer quake with a fear, born of such error.

THIRD MEETING OF SPIRITUALISTS.

The meeting as previously announced, came to order by calling Mr. Greenwald to the chair and appointing Mr. Thompson Secretary.

The Minutes of the last meeting were approved and preserved for record.

The Com. on Halls reported that part of their number was absent from the city, but the minority would suggest Paragon Hall as being most suitable, at \$8 per month, for one day each week. The report was accepted and cause continued.

The Committee on Constitution reported that they had not yet agreed upon a complete report, but submitted a partial one. This elicited considerable warm discussion. For example, Mr. Hale asked the Com., what was the object in dis-

barring professional mediums from membership?

The Chairman of the Com. replied that such mediums are largely the cause of all the strifes and splits in such societies, that they are always trying to make dollar wherever they can. They often come in where it is permitted, and take up the time of the society; raising a disturbance by being entranced, or pretending to be so, and have to be ejected; then the next morning papers come out calling attention to "A Row in the Spiritual Camp," and an unmerited slur brought upon the society. Mediums should be moral persons and beyond reproach in every respect. No habitual liar should be tolerated. (QUESTION) What if a Foster sprang up in our midst? He could not become a member of the Society because he practiced his profession and if he did not practice it he could not do great good in the world. (Chairman). He was undoubtedly a good medium, but there are doubts about his being a moral person. Mr Archer was inclined to admit the mediums on the ground of fairness of one man to another. It is a little hard to class mediums with persons of immoral character and exclude them because they make a living by their profession. The charity of Spiritualism is supposed to be as broad as the universe and high as heaven and more liberal than any Christian organization, and here in our organic law it is proposed to class all professional mediums as persons of immoral character, and exclude them without exception. Would it not be better to adopt rules relating to members received from this profession, especially, inasmuch as "the objects of this association are to be the elevation of the human race," which he supposed included mediums and even persons of immoral character. (A voice. "No mediums are angels.") He hoped that there are some professional mediums that are of good character. If he was mistaken in this then his remarks were of no purpose.

On motion the whole report was referred back to the committee to be completed and reported at next meeting to be held August 10th. The Com. on Halls were instructed to secure a suitable place for the next meeting and give notice of the same through LIGHT IN THE WEST next week.

Rather a lengthy discussion was had upon the question of inviting the Southern Association to hold their meeting here next spring, resulting in the adoption of the following resolution offered by Mr. Lyle:—Resolved, that in view of the fact that we are just forming our association and need our whole available resources to that end we do not deem it advisable to invite the Southern Association of Spiritualists to hold their next annual convention in St. Louis.

Ajourned to meet as above.

St Louis is now experiencing a heated term of weather. Some of those appointed on committees and others were out of the city and could not attend the meeting on this account, or the organization would have been perfected. We do not pretend to give the verbatim report, nor even do we know the names of all who made remarks, but it is evident that the work of the Com. on Organization is being well done and their report likely to be adopted substantially as reported. The resolution concerning the Southern Association brought out many regrets, but it was finally decided the wisest course to pursue under the circumstances. LIGHT IN THE WEST has labored hard to bring it about and unwillingly, though gracefully as possible, submits.

LOGIC OF BEING.

(Concluded)

Claiming with mental science that the entire realm of invisibility is spirit you have no difficulty, after thinking a little, to see now it is that all is spirit. We hold that the realm of invisibility is much more extensive than is the space of the visible universe. There is no vacant space or nothingness, and this ignorant belief must be corrected by science. The old modes of thinking have failed to bring out the fact that there is no such thing as "nothing," for in this nineteenth century religious teachers still believe that God made everything from "nothing" without stopping to consider that the remark is absurd, for not one of these teachers or prelates can describe "nothing." If they attempt it they will find themselves describing something. This brings to us our science again, that the universe of invisibility is full, is life itself, is real, is the substance from which all things come. Only in this view do we have the fullness of understanding of omnipresence.

Spirit is absent from no place in the universe, not even from the space of the finest needle-point, in sky, wood, stone, or in the center of a world. You understand us now when we say that the region called space, the intervening distance from planet to planet throughout the universe, is more extensive than all the visible universe would be, even were it in a compact whole. With this thought let it be remembered that while life or deity pervades every atom of this so-called space, it is just as present in the entire visible world, even in the most inervious of metals. Not an atom of platinum hinders its presence. When solids are formed they

DO NOT EXCLUDE LIFE

or deity. It is just as present in granite as in air. Its extent is the whole. We can not say it fills the universe, for it is this; it is the all-extended boundless whole: It is being, or the eternal now. It knows no past or future, for with it such can not be. But we continue the illustration: While oxygen and hydrogen united is water, the water by the chemical process of congealing is turned into ice, but even in this form it is oxygen and hydrogen, and we have called these and the realm of invisibility spirit. Starting now with the ice which you call matter, you readily resolve it by fire to water and to steam. The ice, the water, the vapor are all visible, hence according to belief they are matter, but as soon as the fire has evaporated the last atom of the water the vapor vanishes, and now the ice, the water and the vapor are all returned back into their source, into the invisible, into spirit or substance, even returned to causation or Deity: but through the law of recurrence all can be brought back again to the cognizance of the senses.

Were it not prolonging your time too far I would here submit the beautiful analogy between these phenomenal recurrences and those that attend human life. I would give the scientific process attending the organic body, and would show that as the forces of Spirit reduce the water and ice back to the cognition of sense, so the law of compensation perpetuates to us forever and eternal existence of the real, the spiritual of our friend: and furthermore that through reincarnation the ideal form may again be clothed upon, be reborn and fill its measure to a full statue. Jesus declared that John the Baptist was Elijah returned.

We call that the real which produces the formed or visible objects. Here the battle between the material and the spiritual presents itself. The nonsense of any teacher who asserts that visible objects are unreal, that they

ARE MERELY IDEALS,

beliefs, or seeming, should be avoided. Such call

the body the delusion of the mind. They ignore it as a mere "belief," and then admit that we must have surgery to set a dislocated limb or to bandage a fractured bone. These with other claims compel us to let the best thinkers know that we owe no allegiance to the delusions of such system, and that we refuse to be kept from ultimate success by advocating its failing title and absurd claims.

While the visible objects are real or actual things as herein taught they are not the real, yet they have been formed by it. The formed is secondary to that which formed it. If the created or formed objects are real then our science holds good, which claims that all is spirit, as above explained.

A stack of straw may burn and change chemically until every atom is invisible or resolved back to the real to substance. The same stack will never be seen again, but from substance or from the invisible, the realm of the real, another stack can easily be produced having the same similar appearance. As the straw dies decays, or is lost to physical sight, so every atom of the human body, which is but straw, "grass," or vegetation, returns, or rather disintegrates, to its source.

It may be asked: "Where does a tree come from when it grows or forms?" It comes from essential substance, i. e., from the invisible. I deny that the tree or any visible object is formed of the visible or immediate soil, but they come from the invisible realm, merely using the earth as

THE MEDIUM OR MEDIATE STATE.

Thus all objects on the face of the earth come through it, but from the invisible universe. The entire world is supplied from the same source, hence it suffers no depletion because of the myriad varieties that come through it. To illustrate: The tree grows without causing a surrounding excavation: it seems rather to supply. Consider one of the largest trees of the sequoias, whose contents would load several railroad trains. If it was formed of the immediate soil there would be an excavation nearly as large as the tree, and hence the impossibility of other trees forming near it. There is no absence, no depression or lack of soil, nor has the world decreased. The law of compensation is ever present, and therefore no loss is known to the real, to causation, or life. The tree then comes from the atmosphere or from a source directly opposite from that which belief claims. It is true that the seed called demanded a supply of moisture, warmth, etc., and that the incipient supply increases with extended force. As the roots penetrate the soil and bring up through the capillaries the forces of life which are at first invisible until by aggregation they become visible, we can understand that the immediate supply, principle, or force was obtained from the immediate location, but our point is, that the immediate location had to borrow or draw from the great invisible source through the aqueous atmosphere. We see then that the tree comes from the invisible, hence the invisible is the real causation. We also admit that the tree is a reality, and that it and all visible objects are the abiding evidence of invisible cause. This also establishes a fundamental principle of our science, viz., that the dissatisfied, jealous, disturbed, revengeful, or troubled mind causes swellings, tumors, pains, and disorders in and upon the body.

We should be pleased to hear that some of the strikers who have been successful in getting their day's work reduced to eight hours have proportionately cut down the labor of their wives. The household drudgery often lasts sixteen hours. The eight hour workers might make it easier for the sixteeners if they would try

—Philadelphia Record.

IN NEW QUARTERS.

Messrs. LORD & THOMAS, of Chicago, the well-known and popular Advertising Agents are about to move into new quarters, which are so spacious, so elegant, and so original and novel in their appointments, that they deserve more than a passing notice.

The building, Nos. 45, 47 and 49 Randolph St., between State and Wabash Ave., is at once the most striking in appearance and the most elegant in Chicago; built of sandstone, it is 7 by 174 feet, practically fire proof, and lighted on four sides. Three large elevators and two spacious stairways, give abundant facilities for passengers and freight.

Messrs. LORD & THOMAS will occupy the entire third floor, giving them a superficial area of nearly 12,000 square feet. This beautifully lighted room is unbroken by partitions, save a private office in one corner, thus bringing the entire working force of about sixty clerks into one spacious room, certainly the largest office of any advertising agency in the country, if not the largest business office of any kind on the continent.

While the entire appointments are elegant, the filing department is arranged on an entirely new principle, which amounts to an important invention. Heretofore Advertising Agents have filed their Newspapers in wooden pigeon holes, which not only excluded the light, but caught and retained the dust, and thus proved a nuisance. The new filing department of Messrs. LORD & THOMAS, is made entirely of wire work; a separate compartment is made for each Newspaper, Magazine and Periodical in the U. S. and Canada, about 14,000 in all. The various sections are suspended from the ceiling, and hang clear of the floor, leaving a space under each one so that the entire floor can be swept.

Our friends who wish to see a copy of our paper when in Chicago, can always find it on file at the Agency of Messrs. LORD & THOMAS.

BOOK AND OTHER NOTICES.

The Camp News, now in its twentieth year is the national organ of the Patriotic Order Sons of America. Its object seems to be to keep alive the patriotic embers left by our fathers on the altar of our country's liberty and to keep green the flowers that yet annually bloom on the graves of our brothers who fell in defending and maintaining the national honor of that liberty, and in promoting the peace and good will and friendship of the patriotic people over whom waves the Star Spangled Banner. Every family should have the paper for the their children. "Washington at Valley Forge," or Footprints of the Revolution," continued in chapters is history of the Revolution written in a plain style and giving facts and incidents not in other history. This and such like sketches are very interesting to the young and they will learn more from the annual twelve numbers of this military magazine than from the histories of the country, which half of them never read, and but few of the other half, only at school. It is well worth the subscription price of 10 cents per single copy, or \$1.00 per year. Address H. J. Stager, 524 N. 6th St., Philadelphia, Pa.

The Reflector is a twelve-page, cartoon paper published by the Reflector Publishing Co. every Saturday, at 58 & 60 Fulton St., N. Y., at six cents per copy, or \$3.00 per annum. Art Department, Peter Kraemer and Curt Rossi; Ed'tl Manager, John Fredericks; Ass't Ed., Curt Rossi; Technical M'grs, Eckstein & Porr. Knowing these persons to be able in their respective departments, we should vote any paper upon which they would unite their efforts a success. When we look over the back numbers of "The Reflector" and see the pages of history of the real life of to-day,

portrayed in its cartoons, we are ready to believe that it will be seen and heard. It is devoted to the interests of Labor and Capital against Monopoly, and all laborers who wish to encourage their friends would do well to call their attention to this paper. It is not all pictures, but has some of the very best written articles that appear for the promotion of its cause. They are interesting and pointed for Reform.

AN UNPARALLELED OFFER.

By special arrangement with the editors and publishers of the *Spiritual Offering*, we are able to offer to New Subscribers, that paper and **LIGHT IN THE WEST**, both one year for \$2.25. Investigators of spiritual philosophy and its kindred subjects are thinkers and people of good sense; hence it has been our policy not to blow very much about what we were giving them to read, and especially not about what we were going to do. We are not ashamed of our record in the past. We expect to make our future not worse than the past, not only as good as the present, but, now being a weekly we will double our old issue. and it is our purpose to be larger and every way better than we are at present, before a year rolls around. Our subscription price remains at One Dollar until the first of September. Whether it will be raised then, and how much, depends upon our success up to, and prospects at, that time. This agreement with the *Offering* only continues till then. New subscribers can secure both papers for a year by remitting the above amount (\$2.25) in accordance with directions to be found on our first page.

SPECIAL OFFER TO SUBSCRIBERS FOR LIGHT IN THE WEST.

All those who are now subscribers can have their subscription renewed for one year after the end of their present time by sending one dollar for themselves and one dollar for a new subscriber, provided they send in both at one time and before September First. Those who have only six months yet to run please to notice this.

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We will send **LIGHT IN THE WEST** and any of the following publications one year at the price opposite each.

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SPECIAL NOTICES.

Again we must refer to terms and say that the subscription price will remain until

SEPTEMBER 1st AT ONE DOLLAR

per year in advance but we will not send the paper to any person without payment in advance unless with a distinct understanding as to terms of payment—\$2.00 if not in advance and we will not send it longer than the time paid for unless requested to do so at the above rates. The date with the address on the wrapper shows the subscriber when the time paid for is to expire.

SPECIMEN COPIES.

We will send a specimen copy to any one and will take it as a favor to have list of names with addresses sent to us. Any person so receiving the paper will please accept it as an invitation to send along the dollar and try us a year.

CLUB RATES.

We are asked about this and here again we respond and say that to any one who sends us seven dollars and fifty cents for ten subscribers we will credit that person with one copy free, one year, as club agent. There are hundreds of circles in which a person with a little effort could secure the required number of names in an evening. Who will try? Send us the names you want specimen copies sent to and we will help you. Now since the paper is to be a weekly, there is no paper that offers such inducements and for which subscriptions can be had readily.

From this time on the paper will be printed so as to reach most of our subscribers in the large cities by each Saturday morning mail. Any who do not get their paper regularly will do us a favor by writing us a letter or a postal card at once, stating what is wanted.

Third Annual Camp-Meeting

OF THE

Lookout Mountain Camp-Meeting Association of Spiritualists

Will be Held on Lookout Mt. near Chattanooga. Tenn.
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G. W. KATES SEC'Y
Atlanta, Ga. P. R. ALBERTS, PRES.
Chattanooga, Tenn.

CAMP MEETING OF THE

MISSISSIPPI VALLEY SPIRITUALISTS' ASS'N.

The Fourth Annual Camp Meeting of the Mississippi Valley Spiritualists' Association will be held at Mount Pleasant Park, the grounds of the association, at Clinton, Iowa, commencing on the 4th day of August and continuing through the month. The grounds possess a healthful and beautiful location, situated on an eminence overlooking a city of twenty thousand people and the delightful scenery of the Mississippi river. Speakers and Mediums have been engaged, and a programme prepared that will interest both believers and investigators in the philosophy and phenomena of Spiritualism.

This is by far the largest Camp Meeting of the kind in the west, and has already become an annual and attractive Reunion of the intelligent Spiritualists of the Mississippi Valley and the west. Genuine mediums are welcomed and every reasonable facility afforded them. A good time is assured to all who may desire to attend. For further particulars, address B. B. HART, Clinton, Iowa.
D. SKINNER, Sec'y.

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This column will be prominent and kept near to reading matter for purpose of making it a READY REFERENCE where persons can have their Name, Address and short notice of business. Each Card will have space of one-half inch uniformly set in small type with the name only displayed. Rates: One-half inch inserted one time for \$1.50 six times \$6.00, 12 times \$10.00. one year \$15.00 payable monthly or quarterly in advance.

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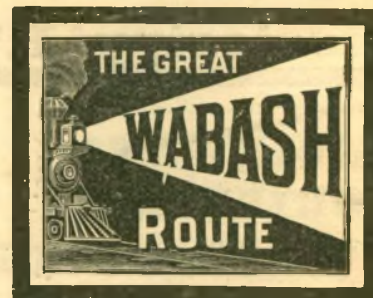
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